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THE MEMORIAL OF UNASSUMING PIETY.

A

SERMON,

PREACHED ON THE SABBATH FOLLOWING THE BURIAL OF

MRS. MELITA RICHARDSON,

IN FRANKLIN, MASS.

SEPTEMBER 22, 1844.

BY TERTIUS D. SOUTHWORTH, A. M., PASTOR.

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SERMON.

SHE HATH DONE WHAT SHE COULD. — *Mark* 14 : 8.

This the Saviour declares of a woman, who endeavored to put the highest honor upon him, and to show the greatest affection for him, by washing and kissing his feet, and anointing him with precious and costly ointment.

Mark relates the incident in the following manner: 'And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard, very precious; and she brake the box and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her.'

This interesting incident is also related by Matthew and Luke, with some additions and variations, and perhaps is alluded to by John. Who this woman was, we are not informed — her name is not given. Dr. Lightfoot thinks it was the same that was called Mary Magdalene; and some suppose her to have been Mary, the sister of Martha and Lazarus. But this seems improbable from the fact, that by Luke she is represented as a notorious sinner, probably an harlot reformed and converted, and divinely assured that her sins were forgiven. But whoever she

was, or whatever her name, it matters not; she was the woman that bestowed upon the Saviour of the world the highest honor in her power, and the warmest affection of which she was capable. This is her memorial and her praise forever. 'She hath done what she could.' She did all in her power, at that time, to testify her regard for the Saviour; and more than this could not be required: for *man's duty is measured by his capacity.*

The text leads me to consider this proposition. And here I make three remarks: God requires of us all we can do. This is right. And regenerated man endeavors to render what God requires.

Let us consider the first remark. *God requires of us all we can do.*

His great commandments to each one, are, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself.' These may be said to comprehend our whole duty to God and men; for the Saviour says, 'On these two commandments hang all the law and the prophets.' They are very comprehensive in their terms. Heart, soul, and mind include all the intellectual and moral faculties; and strength refers to the physical as well as moral powers, and indicates the extent to which all our powers are to be brought into requisition in the discharge of duty, namely, as far as they are capable — as far as it is possible.

What we are taught here and in other passages of Scripture, is this; in the performance of our various duties towards God and man, he requires us to do all we can. No allowance is made for indolence, or disinclination, or any thing else; *all we can* is the measure of our duty — the exercise of all our powers of mind and body to their utmost extent.

God does not say, with half, or any part of thy heart, and soul, and strength, and mind; but with *all* thy heart, and with *all* thy soul, and with *all* thy strength, and with *all* thy mind; — and since we naturally love ourselves with all our heart, as much as we can, this is made the measure of our regard to our fellow-men. We must love God supremely — he must have the highest place in our affections; we must not allow any other to share this place with him. He expressly forbids it. 'Thou shalt have no other gods before me.' Our hearts ought to be full of the love of God, and we should suffer nothing to interrupt its flowing freely, fully, and constantly. All our thoughts and all our feelings ought to correspond with this. God requires us to do all in our power to honor him. To this end he

makes it our duty directly to worship and praise him, because this is for his honor; and to spend as much time in such devotional acts as is consistent with other duties. And one day in the week he has sanctified for his special service.

We are not only to honor God ourselves, but we are to persuade others to enter into his service, and thus glorify our Father, who is in heaven. Every soul that is brought into his service, brings additional honor to his name, adds to his praise, and enhances his declarative glory. Each sinner renewed and saved is a gem of effulgent brightness in the crown of the King of heaven. We ought, therefore, to use our endeavors that as many sinners as possible be converted to God. Our duty to God requires it, to say nothing of our duty to them. And we are to do all we can to promote the welfare of our fellow-men, consistent with our obligations to God and ourselves. Here a wide field opens for our exertions; for the objects of our good deeds are ever with us, in great numbers, and whensoever we will, we may do them good. We may promote their welfare in this world, and in the world to come. The mourners we may console; the sick we may alleviate; we can give alms to the poor; we can succor the tempted; we can sympathize with the afflicted. If God has given us the tongue of the learned, we shall know how to speak a word in season to him that is weary. There are cases where, by a word, we may alleviate him that is in distress, and inspire hope in the desponding; we may raise the head of the bowed down, and be a staff to the aged; 'we may deliver the poor that cry, and the fatherless, and him that has none to help him;' 'and we may cause the widow's heart to sing for joy.'

God also allows us the privilege, as well as makes it our duty, to be laborers together with him in the conversion and salvation of men. We may do this by conversation and prayer, and by a holy, consistent life, as the Saviour directs: 'Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven.'

And not only those who are immediately around us, with whom we mingle daily, but also those who are far distant from us, even at the ends of the earth, we may reach by our beneficence. We may make 'the poor Indian, who sees God in the clouds or hears him in the wind,' but has no just conceptions of the Father of spirits; and the wretched African, whether in iron and degrading bondage in our country, or enveloped in the darkness and heathenism of his own native land; and also those in all the pagan countries, who 'bow down to wood and

stone,' to feel the happy influences of our prayers and benefactions. The doors for our benevolent efforts amongst the unevangelized, are wide open to us in every quarter of the globe, and in the islands of the sea. And the soldier, and the sailor, and even the prisoner, afford us opportunity to do them good. Well did the Saviour say, 'The field is the world.'

Yet how slow is the daughter of Zion herself taught by her Master to use the implement, to thrust in the sickle and reap the golden harvest! How tardily goeth she forth into the vineyard of her Lord! We have not half learned the lesson, who is our neighbor? We have but just begun to feel for the woes of the oppressed; our hearts are scarcely yet moved for the wrongs and ignorance of the red man; and we have hardly begun to pity the besotted and beast-like votaries of idolatry, the deluded followers of the false prophet, and the blinded servants of the Man of Sin. But this vast, important, and inviting field is spread out before us, and there is immense labor to be done. In this great work God requires us to do all we can consistently with our immediate duties to Him, and to ourselves. Yet how little of this work has been done which ought to have been done! how small a portion, of what remains to be done!

There is a responsibility and guilt in this matter, lying upon those who have the gospel, that has never been felt. But when God shall make inquisition for the blood of the millions of heathen souls that have perished through the neglect of nominal Christianity, then shall all this guilt be revealed.

But besides our duty to our Maker, and our fellow-men at home and abroad, we have peculiar duties to ourselves. An immortal being, is that spirit which is committed to every one of us for keeping,—of vast and incalculable capacity for drinking the river of life, or receiving the waters of endless perdition. On receiving this sacred trust, a solemn charge was enjoined by the giver: Keep this precious treasure for eternal life. It is in danger of perishing; but if it perish, the blood thereof shall be required at thine hand. We have much to do to save our souls, and we must do all that lies in our power for their salvation. Thus God requires of us all that we can do in the discharge of our various obligations to himself, to our fellow-men, and ourselves. In this work all our time is demanded; and in the whole, we are to aim at the honor of our Maker. 'Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God.'

But it is right for God thus to require us to do all we can. It is right, because he has made us, and consequently possesses an entire ownership of us. We are not our own, but his, and

belong to him, and to none else, because he is our Maker. It is always conceded that when one has made any thing, he has the entire property in it and control over it, and has a right to make it accomplish all that it is capable of accomplishing. So it is with God, in respect to us his creatures — all we are — all we have is his, and all that we can do, he has a perfect right to require. And who will dare question this right? Who will say that his soul, with all its powers, does not belong to God? Who will say that his hands, or feet, or head, or tongue, are his own, and that he has a right to employ them as he pleases; and that they are none of God's property, nor has he a right to command their services?

Not only are all our powers God's property, but also every thing that is in our possession. Have we knowledge? Was it not God who furnished us the means for acquiring it, and gave us a heart to improve the means? Have we worldly goods? has any riches? 'It is God that giveth power to get wealth.' Have we the tongue of the wise? This is his gift. Have we influence? God has bestowed it. Hast thou health? '*He* is the health of thy countenance.' Is thy body strong, and thy limbs agile? 'God commanded thy strength,' and gave agility to thy limbs. He has not only given these things, but he also has caused them to continue from day to day, from year to year. He preserves our life and all that we have. He has kept us as the apple of his eye. He makes our pulse of life to beat — the purple current to keep its onward flow. 'In him we live, and move, and have our being.' If our property be preserved, our reason continued, our knowledge retained, our influence kept, it is he who preserves them. So that if we look at these things in every point of view, they belong to God. He made us, and therefore owns us; he gave us every thing that we possess, and if they are preserved, it is he who preserves them. All are entirely his. In him is the original right of ownership, and he never has and never will relinquish that right.

Therefore he has a right to put us to what use he pleases; to employ our powers and what we possess, as seemeth good in his sight; in short, it is his unquestionable prerogative to command our services, to the extent of our ability,— to require of us all we can do.

This is right, in God, because he requires no more than we can render. If he did, it would not be right; he would then be a hard master. But he does not, as every one knows. He has not given us a task equal to our utmost ability, and then cut off our hands and feet, still demanding the performance of the task.

There is no difficulty in the way — no want of ability to perform all God's requisitions — only what lies in our will, and this is no fault of his; all the guilt thereof lies at our own door. And this is a fault for which he can make no allowance. Were it a defect in our original constitution, he could; he would make allowance for it. But it is not. We have all the natural faculties requisite for the full performance of all he requires.

But if we have not the disposition, it is our fault; our sin. We ought to have it. If we have it not, he can make no abatement from what he has required. And it is right that he does not. For this is according to the custom of men, and no one doubts its equity. The subject is not absolved from allegiance to his sovereign, because he has no heart to obey. The child is not excused from doing his parent's bidding, because he feels a reluctance to it; but if he disobey, he is punished for it, and every one justifies the punishment. So God will be justified in his treatment of men. Men will never make the plea before God, that he required of them more than they could render. Their mouths will be sealed in eternal silence respecting their want of disposition to obey him. It is right in God to require of men all they can do, because this is for their happiness.

God has so constituted men, that their obedience to his commandments directly tends to make them happy; perfect obedience renders them completely happy. 'The willing and obedient shall eat the good of the land.' 'Blessed is the man whose delight is in the law of the Lord.' 'Blessed are they that do his commandments.' And the Psalmist says: 'Then shall I not be ashamed, when I have respect unto all thy commandments.' Moses and Paul were happy men, yes, happier than most others. But what made them happier than most of the servants of God? Because they were more obedient, and more perfectly kept his commandments. And what makes the saints and angels of God completely happy in heaven? It is their perfect obedience, their entire conformity to the law of God; they have no will but what is entirely conformed to his. It is right, therefore, for God to require of us all we can render, for this makes us happy; nay, more, it is the highest exercise of his benevolence to us. And it is right for God to require of us obedience to all his commandments, because disobedience produces misery. This is the invariable result. 'The way of transgressors is hard.' Every time a soul sins, he mars his happiness. The greatest sinner on earth, and in hell, is the most miserable. Each one is wretched in proportion to the number of his sins. God is, therefore, right and benevolent in requiring perfect obedience to

all his commandments, for this will prevent our wretchedness, and render us entirely blessed.

I will now turn your attention to the remaining remark. *Regenerated man endeavors to render what God requires.*

It is evident from Scripture and experience, that man in his natural state has no disposition to do the will of his maker.

Men, by nature, are disobedient; they rebel against God, and cast his law behind their backs. 'The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him.' 'The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.' No one in this state has ever been found with a disposition to please and obey God; but every one is entirely averse.

This is the experience of all, and the hearty and free confession of some. And this agrees with what we daily witness of the conduct of mankind. They feel, not to say they sometimes declare, that God requires too much of his creatures; that 'to love the Lord with all the heart, and all the soul, and all the strength, and with all the mind,' is a hard saying; an exorbitant demand; an unjust requisition.

Thus they evince that they have no disposition to please and obey God. But it is entirely the reverse of all this with the regenerated man: for he wishes, from his very soul, to please God and keep all his commandments.

His nature has undergone a radical transformation. His love of sin and supreme regard to self, has given place to love of holiness, and supreme love to God. Before this, he had no complacency in God, and no wish to do his will; but now he delights himself in the Lord, and has respect to all his commandments. There is a controversy in his breast between his carnal mind and regenerated nature. 'He delights in the law of God, after the inward man: but he sees another law in his members, warring against the law of his mind and bringing him into captivity to the law of sin, which is in his members.' 'The flesh lusteth against the spirit, and the spirit against the flesh.' But he has no intention to abandon the conflict, though he is often worsted; for he remembers that he, who is mighty in power, is engaged on his side. He is resolved not to give over till death comes to his relief. He desires nothing so much as holiness of heart, and uprightness of conduct. He wishes to be holy as God is holy, and obedient to his will, as the everlasting Son. Nothing short of this will satisfy him.

This is the high aim of all his endeavors; the end of all his prayers for himself. And he is determined never to rest content-

ed till it can, in truth, be said of him, 'He hath done what he could.' This is the determination of all the saints in every age of the world. It was of David, who said, 'I shall be satisfied, when I awake with thy likeness.' But never *before* that glorious day. This is agreeable to the spirit of Jabez's prayer, who called on the God of Israel, saying, 'O, that thou wouldst bless me, indeed; that thou wouldst keep me from evil, that it may not grieve me.' And this was the determination of Paul. He said, 'not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark, for the prize of the high calling of God in Christ Jesus.'

This is what every regenerated soul is aiming after, and never will be satisfied till he attains it.

Let us now consider this subject in a more practical light.

1. If our duty is measured by our capacity, then it concerns us to know what our capacity is. Our welfare depends upon the performance of our duty; but we cannot perform our duty, unless we ascertain what it is; for it is impossible to do it blindly. But our duty is measured by our capacity, or what we can do.—It concerns us, therefore, to inquire what is our capacity or ability. Have we ability to obey God's commandments? Can we love him with all our heart, and with all our soul, and with all our strength, and with all our mind? Can we enthrone him in the highest seat of our affections?

Can we make his glory the highest aim of our endeavors; the chief end of our being? Can we make his will our law in all things? Can we love our neighbor as ourselves; seek to promote his interest equally with our own, and endeavor to make him happy as ourselves?

Here it concerns us to inquire what is our ability for promoting the welfare of our fellow-men.

Have we influence? To what extent can we employ this for the good of others? Have we intellect and judgment, and a mind well stored with knowledge? How can we make these powers tell on the well-being of mankind? Have we wealth or money? How can we use this, so as to advance the greatest good of human society?

What is our power for reforming the vices of the world? Have we not some power to restrain men from desecrating the Sabbath? to restrain them from lying? from stealing? from profane swearing?

Can we not exert some influence to reform the intemperate?

What is our ability to benefit the slave, the Indian, the soldier, and the sailor?

Have we no means to use towards putting the benighted nations of the earth in possession of the blessed gospel? And have we no ability to persuade sinners around us, to submit to the claims of Emmanuel, and embrace the offers of eternal life? If we are not strangers to the privilege of *prayer*, can we not employ this mighty instrument for good to a perishing world? Now, whatever our capacity or ability is to keep God's commandments, and to do good in the world, we are greatly concerned to know; for this is the measure of our duty, and all that we can do, God will require of us, without the least abatement.

2. If it is right for God to require of us all that we can do, then we can do all that he requires. But it has been shown that all his requisitions are just and equal, therefore we can do all that he requires of us. Then we have ability to obey God's commandments. Then we can love him with all our heart, and with all our soul, and with all our strength, and with all our mind. Then we can enthrone him in the highest seat of our affections. We can make his glory the highest aim of our endeavors; the chief end of our being. We can make his will our law, in all things. Then we can love our neighbor as ourselves, seek to promote his interest as well as our own, and endeavor to make him happy as ourselves. Then we have ability to promote the welfare of our fellow-men. We have influence, which we may employ for the good of others. Then we can make the powers of our intellect, and judgment, and knowledge, tell on the well-being of mankind. Then we can so use our wealth or money as to advance the greatest good of human society. Then we can exert some power for reforming the vices of the world. We can do something to restrain men from desecrating the Sabbath; from lying; from stealing; from profane swearing; and we can exert some influence to reform the intemperate

We have some ability to benefit the unhappy children of ill-fated Africa; the ignorant sons of the forest; those who peril their lives on the ocean; and those who peril their lives on the high places of the field, and we have some ability to reform their morals in the camp. Then we have means which we can use towards putting the benighted nations of the earth in possession of the blessed gospel. Then we have ability to use persuasive arguments with sinners around us, to submit to the claims of Emmanuel, and embrace the offers of eternal life. And then we

can employ the mighty instrument of prayer for good, to a perishing world. All this we are bound to do; all this we can do; yea all this God requires of us.

3. If our duty is measured by our capacity, and if we can and ought to do all that God requires of us, then every one is guilty if he fails of keeping the whole law. This follows of course.

But mankind, a large share of them, at least, by some strange perversion, have come to think and feel, that since the fall of man they are no more bound to keep the whole law, and are not guilty if they fall far short, and that God will not be strict to mark iniquity against them.

This is a very general sentiment among men. It amounts to this; since they have *no disposition*, but an *aversion* to love God and obey his law, therefore they are not under *obligation* to do it; and God, in consideration of their want of a disposition, exonerates them from blame. But from the course of reasoning we have followed in this discourse, we perceive the mistake of this sentiment. We can do all that God requires of us; and he requires us to keep his whole law perfectly. We can do this, if we will.

We have all the faculties necessary except a disposition or will. But this is *our fault* and not *God's*; a fault for which we are blamable, and for which he does not, nor ever can or will make any allowance, nor in consideration of which, make the least abatement from his requisitions. His whole law, notwithstanding this, lies in full force and unabated obligation upon us. He gave the moral law to men, expressed in ten commandments, many hundred years after the fall, for the rule of conduct, and enjoined its perfect keeping. He has never repealed it. He has never abated one iota of its demands, but has reiterated it, innumerable times, and pronounced a malediction on every one that fails of keeping it. 'Cursed is every one that continueth not in all things which are written in the book of the law, to do them.' And the Son of God, when he came to preach the gospel and open a way for the salvation of the guilty, and the transgressors of the law, gave no intimation that the force of the law was abated in any respect, but repeated, again and again, its universal obligation. And although he fully taught man's moral inability, yet he never made any *allowance* on this account, but still insisted that men are bound to keep the whole law perfectly, and if they fail in one point or instance, they forfeit forever their title to eternal life on the ground of works. Thus it appears that every one is guilty, who fails of keeping the whole law, and is lost forever, unless he is saved by grace.

4. Measured by the rule of God's requisitions, how deficient is every one found! There never was a man on earth, save the man Christ Jesus, who had not broken the law, and failed of obedience in ten thousand instances, and fallen under its dreadful curse, and stood exposed to its fiery and everlasting penalty.

Even the best of men — the saints, how many and aggravated are their delinquencies, measured by God's holy and perfect law: weighed in the balance of the sanctuary, they are found wanting; and nothing will avail for them but the grace of God. And what a dreadful debt are *they* accumulating, — what a fearful account are *they* preparing, who have never in a single instance, rendered holy obedience to God! but have all their lives, every hour and every moment, been sinning against their Maker, and abusing his patience!

5. If our duty is measured by our capacity, then the rule of judgment, at the great day, will be according to each one's ability.

This the Saviour teaches in the parable of the talents. They that did their duty and improved their talents, were rewarded each according to his several ability. But he that neglected his duty, and did not improve his talent, was condemned, and punished, although he had but one talent; a small capacity. But since all men have natural ability to render all that God requires, they who have failed, will be condemned and punished, unless they have availed themselves of the offered grace while in this world.

And they who have been favored with the means of benefiting their fellow-men, but have not employed those means for this purpose, will be condemned and punished; and their punishment will correspond to the ability which they possessed for doing good, but which they neglected or abused.

And what a bitter ingredient will that be in the cup of trembling, which will be poured out to the wicked in the future world; the reflection that they did not what they could have done; that they knew their duty, and could have done it, but did it not.

6. Had I time, it might be remarked, at length, on the happiness of those who keep the whole law. They, who keep it but imperfectly, are comparatively happy; they enjoy the only true happiness which is enjoyed on earth. They are happy in proportion to their observance of God's commandments. How happy, then, must they be who are in heaven, and keep God's holy law entirely! They are completely happy. Every feeling of their heart sympathizes completely with the will of God; and all their actions correspond to his requisitions, and nothing can occur to interrupt or mar their bliss.

7. Finally let us reflect on the ground of satisfaction, which the regenerated soul has in respect to duty. True, he does not keep the whole law; he is an imperfect creature; he is greatly deficient in duty; he fails in a thousand instances. Looking at his own deficiencies, he has no satisfaction, nothing but regret, and he condemns himself. But in another respect, he enjoys satisfaction; it is in this, he knows he has a heart sincerely desirous to do the will of God; he has godly sincerity; and he endeavors to keep the law of God. This is his daily labor; his constant effort. In a sense, the declaration of the text is true of him; 'he has done what he could;' but not in an absolute sense. Here then is his satisfaction, in respect to duty, and only here: he sincerely wishes, and earnestly endeavors to do the whole will of God. And this, I have no doubt was true of Mrs. Richardson, who has so lately left us, and passed away from earthly scenes. Probably the words of our meditation were as true of her, as of any member of the church; perhaps more so. 'She hath done what she could!' Were I assured that it would induce others to follow her example, I should take pleasure in delineating her character.

She has long been a worthy member of this church; and may it not be added, an ornament to religion? *Disinterestedness* was a trait of her character. She seemed to forget herself in her conduct; for her efforts were constantly put forth for the comfort of others. This was very evident to those who saw her, day by day. In this she evinced the benevolence of the gospel, and thus showed that she had the spirit of Christ.

'She laid her own advantage by,
To seek her neighbor's good: —
So God's own Son came down to die,
And bought our lives with blood!'

Meekness was very prominent in her character. No one could be in her company long, without being struck with its prominency. She manifested it on all occasions. She showed forbearance under injuries, and provocations; and, in all her temper, mildness and gentleness.

She was *patient.* She endured afflictions with a calm unruffled temper. And, in her sickness, suffered without murmuring or discontent. *Modesty* was a veil over her whole demeanor. She was *diffident* of her own abilities, almost to excess. She was remarkably *retiring* in her manners. She never intruded herself. How rarely did she speak of herself! She was *circumspect.* Let this word be considered in its whole meaning, and still it will be true in its application to her. She was *industrious*

This is not only a virtue of humanity, but also a Christian grace, which is frequently enjoined in the Scriptures. This she fully exemplified; and perhaps carried it to excess, so as to injure the health and overtask her delicate frame. She was *domestic.* She obeyed the apostolic injunction, and was a keeper at home, and constantly and sedulously employed herself in guiding the affairs of her household. She was as *hospitable* as domestic. At her house, the stranger found a welcome home, and friends a cordial reception. I must not omit to say, *she controlled her tongue.* This was the less difficult for her, as '*the law of kindness* was in her tongue.' Who, ever, heard her speak a word of ill of any one? If any wished to gather materials for slander, they must look to other doors than hers.

'She ne'er desired nor sought to know
The scandals of the time.'

Finally, she was *faithful;* faithful in discharging her domestic duties, her social relations, and, should it not be added, faithful to God?

In all her duties, I think it may be said, with more truth than of almost any of our acquaintance: 'She hath done what she could.'

Thus I have briefly and imperfectly delineated the character of our deceased friend and sister, not for the sake of eulogy, but that we may the more sensibly feel our loss, and the better sympathize with the afflicted family; and, more than all, that my hearers may be induced to follow her steps, for I am persuaded that they took hold on the path of life.

May it be the endeavor and the prayer of you all, 'Let me die the death of the righteous, and let my last end be like his.

HYMN.

The following stanzas, written for the occasion by Mrs. L. Dean, were sung with much feeling at the funeral of Mrs. Richardson, and produced a happy effect.

We come, departed saint, we come
To bear thee to thy silent home!
We come to drop affection's tear,
With mourning friends around thy bier.

And hast thou laid thine armor by?
And canst thou shout the victory?
Canst *thou* among that ransomed train,
Adore the 'Lamb' which once was slain?'

Thy work *well* done! thy sufferings o'er,
We *know* that thou wilt *grieve* no more;
Thy peaceful course — thy smiling way,
Led on to an eternal day.

Thy household home is stricken deep,
These bleeding hearts in anguish weep:
Thou! *thou* art blest! would they again
Whisper *thee* back to suffer pain?

Farewell! farewell! in humble trust,
We now consign thee to the dust;
If faithful *here*, *we* soon above,
Shall sweetly join thy song of love.